A CHARGE,

DELIVERED TO THE

CLERGY OF THE DIOCESE OF MONTREAL,

On the 17th January, 1855,

AT

THE TRIENNIAL VISITATION,

HELD IN

The Cathedral Church of Montreal,

BY FRANCIS FULFORD, D.D.
LORD BISHOP OF MONTREAL.

Published at the request of the Clergy present on the occasion.

MONTREAL:
PRINTED BY JOHN LOVELL, AT HIS STEAM-PRINTING ESTABLISHMENT,
ST. NICHOLAS STREET.
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TRIENNIAL VISITATION,

&c., &c., &c.

THE Lord Bishop of Montreal held his second Triennial General Visitation in Christ Church Cathedral, in the City of Montreal, on Wednesday, the 17th of January. Divine Service commenced at ½ past 10 o'clock, A. M. The Bishop occupied his throne during the former part of the service, but on the delivery of his Charge sat in a chair on the North side of the Communion Table; and the Right Rev. Horatio Potter, D.D., Provisional Bishop of New York, who was present on the occasion, had a place assigned him on the South side.

The Dean and other members of the Cathedral Chapter, in their full canonicals, occupied the several stalls in the Chancel; the rest of the Clergy, habited in their black gowns, had their places in the adjoining pews. The Very Rev. the Dean read the morning prayers, the Rev. Canon Reid the first lesson, and the Rev. Canon Townsend the second. The Rev. Canon Leach read the ante-communion service, the Rev. Canon Bancroft reading the Epistle, and the Venerable Archdeacon Lower, the Gospel. The roll of the Clergy was then called, and the Bishop delivered his Charge. After which the offertory was read by the Rev. Canon Gilson, and the elements having been consecrated by the Right Rev. the Provisional Bishop of New York, were administered to the com-

municants (all the Clergy and several of the Laity partaking) by the two Bishops, assisted by the Dean and the Archdeacon. The offertory collection was appropriated to the fund for the Widows and Orphans of the Clergy.

Of the fifty-four Clergymen, officiating in the Diocese, forty-six were in attendance, the rest having been prevented by illness, domestic affliction, or some other unavoidable cause. There were also present the Principal and the Bursar of Bishop's College, Lennoxville, one Clergyman from the Diocese of Toronto, and one retired Missionary of "the Society for the Propagation of the Gospel," making altogether fifty, besides the two Bishops.

After the conclusion of the services at the Cathedral, the Clergy, by desire of the Bishop, met His Lordship at the Diocesan Library, when several matters of importance to the Diocese were brought under their consideration, and, amongst others, especially the contemplated meeting of Clergy and Lay Delegates in October next. A Committee, consisting of Clergy and Laymen, was appointed to assist the Bishop in preparing the business to be brought before the said meeting, with the view of making arrangement for the establishment of a regular system of Diocesan Synods for this Diocese.

Before they separated, an address was presented to the Bishop, numerously signed by the Clergy, requesting him to allow the Charge, which had been delivered to the that morning, to be published; which His Lordship promised to do.

A CHARGE,

&c., &c., &c.

My Reverend Brethren,

The three years which have elapsed since last we met together in this place, on an occasion similar to the one which has caused our assembling here this day, have been marked not only by many events which are seriously affecting the world at large, both socially and politically, but by such as are of no light importance to the interests and well-being of the Church in which we serve. Let us, however, before passing on to any more particular consideration of our ecclesiastical position and prospects either as relating to this Diocese, or as we are connected with the whole body of the Church at large, acknowledge, with all humility and gratitude, the [illegible] of our God, our Creator and Preserver, in that, amidst all changes and chances of this mortal life, the pestilence that w[illegible] in darkness, and the sickness that destroyeth at noon-day, [illegible] not called on to mourn over the loss of even one of our num[illegible] since old and young have alike been spared hitherto; and let us hope that it has been for the perfecting of the work of our own salvation, that we may make our "own calling and election sure," and may win increasing numbers of souls to Christ to be our "hope and joy, and crown of rejoicing in the presence of our Lord Jesus Christ at his coming." And, indeed, circumstanced as we now are in these Provinces, and with the many difficulties that surround us, we could ill afford the loss of any of those who are labouring amongst us, few and ill provided as they now are for the work that is to be accomplished. The recent act of the Legislature, which has deprived the Church of all assistance from the property arising out of the Clergy Reserves, after the death of the present Incumbents, and the decision of "the Society for the Propagation

of the Gospel," not only not to increase, but gradually to withdraw her aid, must totally alter the whole system which has hitherto been acted upon in carrying forward the work of the Church in this country. And, whatever may be the eventual success with which our efforts may be blessed, I cannot but fear that, for a time at least, we must not be discouraged if the increase and progress of the Church shall not seem to proceed at the same rate as it has done in years past, but must be willing to consider that no small matter has been achieved, if we can prevent any actual loss of ground already occupied, and "*strengthen the things that remain.*" And, as we shall now be situated, to do even this will be reason for much encouragement, since the more we can effect through the energy and co-operation of the members of our own body here, the more we shall be proving our vitality and strength, and testing the reality of our position. But the peculiar character of the population in this Diocese, the enormous wealth and influence possessed by the Church of Rome, the manner in which the members of our Church are often scattered throughout the Roman Catholic settlements, and the little inducements (compared with other parts of Canada) that there are for people of education and possessed of capital to settle in our agricultural districts, must prove great hindrances in the way of obtaining any sufficient maintenance for our Clergy; if we should be forced to depend merely on the voluntary contributions of the people. In the last Annual Report of "the Society for the Propagation of the Gospel," which we have recently received, there is an extract given from a letter of the Bishop of Fredericton; the remarks in which apply so justly to our own case, as well as to that of his Diocese, that I will read it:

"The Society are the best judges of the mode of expenditure, and of the time when they think the Colonies should support themselves. But in regard to this Province, I beg to state, that since I came out in 1845, the emigration has all been of one kind, and *that* most *unfavorable* to the Church of England. The prices of all provisions have increased more than 50 per cent., in some cases 100, in a few 200 per cent. As the incomes of the Clergy are no larger than they were, I confess I do not know how they live upon their present incomes. If these were taken away they

must starve or remove; but where are they to go to? A great deal has been said of the vigour and efficiency of the voluntary system in the United States. Let us take my three nearest neighbours, in States older and more cultivated than New Brunswick, and compare the communicants and the Clergy in each with New Brunswick. I quote from the last journal of Convention:

	Population.	Communicants.	Clergy.
Maine has.....	588,000	867	12
New Hampshire, about....	300,000	577	10
Vermont, about.....	300,000	1,450	25
Total.....	1,188,000	2,894	47

"New Brunswick has 200,000, nearly 2,000 communicants, and 52 Clergy. Thus, I have a population of about one-sixth of these three Dioceses, two-thirds of their communicants *united*, and five more Clergy than all three put together. If the Society's aid be withdrawn, and emigration continues as it has been, my 52 would sink down into 12 or 14. Bishop Eastburn, of Massachusetts, has lately written a charge, or pastoral letter, in which he complains, that in his Diocese respectable parents will not bring up their children to the clerical profession, because the salaries hardly keep people from starving. He declares that it is so everywhere around him."

Now, I think that, at *present*, the Diocese of Montreal will compare very favorably, not only with those alluded to in the United States, but also with New Brunswick. According to the last returns of 1851, the total of the population of the District of Montreal, with which my Diocese is exactly co-extensive, was 472,405, being a little more than one-third of the population of the three American Dioceses; while it is considerably more than double that of New Brunswick. But then, 385,787 of these are Roman Catholics, the greater number of them of French origin,* and with a regularly organised and most richly endowed Church establishment; yet under this great disadvantage, we have, according to the last returns I received, and they are certainly since increased considerably, 2,941 communicants, and 54 Clergy now in charge of cures;

* Note A.

being more communicants and more Clergy than all these *three American Dioceses united*, though they contain treble our population. And taking into the calculation all our French Roman Catholic population, we have one communicant to every 150 of the inhabitants; a number which is only exceeded by 7 Dioceses throughout the whole of the United States.* How long we should maintain such a superiority of numbers were all external support suddenly withdrawn, I cannot undertake to decide; though I should much fear that very many of our country missions would have to be abandoned.

Having referred to the returns given in the last Census Report, before I proceed to other subjects, I cannot but state my belief that the numbers there given do not furnish anything like a fair statement of the members of the Church of England. I do not mean to say that this was done designedly; but, at the time, I well remember there were many complaints made in this City of the incorrect manner in which the work was done, and of irregularities in the collection of the forms which had been left at the different houses, to be filled up by the residents. In the whole of Lower Canada, the members of the Church of England are returned as 45,402; while, after specifying Presbyterians, Methodists, and others, there are 10,475 returned as *Protestants*, 4,521 with no creed given, and 13,834 as other creeds not classed. Now, that a considerable proportion of these ought to have been returned as members of the Church of England, I think you will agree with me in believing, when you know, for instance, that in the whole County of Huntingdon, in which are situated Lacolle, Sherrington, Laprairie, Chateauguay, St. Remi, and parts of Longueuil and L'Acadie, all of which, are more or less served by our Clergy, there is not a single member of the Church of England returned; nor, indeed, any other communion specified, except the Church of Rome, and one undivided item of 3,978 *Protestants*. But, as it was the duty of the Returning Officer to specify the particular religion of each individual, and special columns were inserted in the Schedule for this very object, it does seem extraordinary that, throughout the whole county, not one individual of these 3,978

* Note B.

should have given the necessary information. Again, in the City of Montreal, the members of the Church of England are given as only 3,993, and of specified Protestants, including those of the Church of England, there are altogether, 8,310; while under the head of other creeds not classed, are 7,760. Now, from returns I received on Christmas Day, previous to the taking of the Census, there were 647 persons who received the Holy Communion in our churches in this city on that festival: which, of course, is not the full amount of our communicants, as some are always, from various causes, kept away; but which would still give about one communicant actually present on the same day for every six members, including sick and children, which is certainly a much larger proportion than exists. I think therefore that instead of 25,549, the number of members of the Church of England in that portion of the Lower Province, which constitutes this Diocese, as given in the Census Report, we are justified in reckoning them to have been over 30,000.

A few more statistical remarks will perhaps not be out of place on the present occasion. First, with respect to the number of our Clergy now officiating in this Diocese; and in reference to this matter, I may remind you again that we must not judge of our position now, by comparing the rate of increase with that in former years, when "the Society for the Propagation of the Gospel" was enabled to give fresh grants for the maintenance of as many Clergy as the Bishops could find to occupy the fresh missions that were ready to receive them; but rather feel that it is no small success, particularly on the first change of a system for supporting the Clergy, to have been able to maintain our ground without loss of strength. And not only have we not the same funds from which to draw for continually increasing support, as fresh demands are made for the services of the Clergy, but there has been throughout all this continent an increasing difficulty, felt everywhere, throughout the United States* as well as in Canada, in finding laborers willing to be sent to work in the Lord's Vineyard, even when the necessary funds are furnished. This has risen, no doubt, in no small degree, during the more active state of all branches of

* Note C.

trade and commerce, which has prevailed for the last three years, previous to the breaking out of war, from the comparatively inadequate salaries which were offered in the Church for the maintenance of the Clergy; I say comparatively inadequate, as contrasting them with the prospects which presented themselves to young and active minds in commercial life; and as a consequence even where young men have seemed willing to devote themselves to the study of theology, and to become candidates for the ministry, they were kept back through the urgent remonstrances of their friends. This is an evil that ought, certainly, in part to be remedied by endeavouring to obtain more adequate support for the Clergy, proportionable to the increasing wealth of the country and the rise in the cost of all articles of food and of labour; and also, and still more to the purpose, by a better and more systematic training of the rising generation, so that a greater number among them may be able more fully to realize the greatness of the calling of those persons, who are commissioned to act "as Ambassadors for Christ," and "Stewards of the mysteries of God." In the year 1850, when I arrived at Montreal, just four years and a half since, there were 48 Clergymen, inciuding the Military Chaplain officiating in the Diocese, serving 43 separate churches or missions; 10 new missions or separate cures have since been formed, making altogether 53, of which one is just vacant; the rest are being served by 54 Clergymen now licensed to officiate in the Diocese. In addition to the 48 Clergymen I found here on my arrival, there have been added to our number 15 ordained by me, 1 received into the Diocese from Quebec, 1 from Toronto, and 2 from England; making altogether 67. Which gross number, on the other hand, has been diminished by 10 who have left the Diocese, and 3, still residents in the Diocese, and paid out of the grant allowed to us, who have retired on pensions from the "Society for the Propagation of the Gospel," (besides one other who had retired previously,) bringing us to the number stated above 54.* Of the 53 separate cures now being served in the Diocese, 26 only are provided with parsonage-houses to which are attached, in most instances, some portion of glebe; of this number, 7 have been built since 1850,

* Note D.

and in 4 other Parishes, glebes and sites for houses have been obtained. During the same period 11 churches have been consecrated, and 10 others built, or are in course of erection. And I may add, that in some of the more recently erected churches, there has been a marked improvement in the style and character of the building, and an increasing interest is manifested by the people in the work in their several neighbourhoods, to which, in many instances, they have contributed with very commendable liberality. I would mention particularly the church at Durham, now ready for consecration, those in course of erection in the missions of Cowansville and Churchville and North Shefford, that at Stukely nearly completed, the one at Frost Village already consecrated, and the little church of St. Luke's* in this city, which was opened for service the Sunday before last, in aid of the funds for building which church we received a liberal grant from "the Society for Promoting Christian Knowledge;" which Society has also contributed, at different times, towards the erection of most of those in the Diocese, as well as given us assistance by grants of service books for use in our churches, and also books for the establishment of Parochial Libraries.† We are not in a position, even if it were wished, to expend large sums in mere ornamental work, and elaborate carving, but it is satisfactory to see a greater attention paid to the style and character of the buildings which are intended for the service of God; and that while houses of a costlier description and more adapted to the wants and comforts of the inhabitants are everywhere rising up around us, the Houses of God are becoming not only more in keeping with the growth and progress of the country, but also with the objects to which they are intended to be dedicated. In my last confirmation tour, I confirmed 521 males and 603 females, making a total of 1124; and, according to the last annual returns which I have received of baptisms, (those recently called for are not yet complete,) there were 48 adults and 1018 infants baptized within the year, making a total of 1066.

For the present support of our Clergy we receive annually £3,600 sterling from the "Society for the Propagation of the Gospel," and last year £905 sterling from the Clergy Reserve Fund, and

* Note E. † Note F.

£500 sterling from the Imperial Government, this last item being the remains of the old grant formerly made to the Canadian Clergy, and which is paid to three of the oldest Clergymen in the Diocese, and terminates with their lives—making altogether, in round numbers, £6,100 currency; while by the returns for the last four years, sent into "the Church Society," there have been raised within the Diocese by voluntary contributions, on an average, about £9,500 currency per annum, for Church purposes generally throughout the Diocese. It might be supposed from so large a sum being annually raised within the Diocese, so much in excess of the amount received from other sources, that a little greater exertion might soon enable us, should external aid be withdrawn, to make up any deficiency in the assistance thus afforded to us; but one thing must be taken into consideration, that a considerable portion of the £9,500 annually raised within the Diocese, arises from particular efforts made in different missions—the building of a church, the purchase of a glebe, or erection of a parsonage, the formation of a partial endowment fund or, as in the case of the Cathedral and other churches, the liquidation of an old outstanding debt. In most of the missions, the maintenance of the Clergyman is a small portion of the work to be accomplished; and though, by some extraordinary effort, in this or that year, certain deficiencies are being provided for, still, as yet, regularly recurring demands to a large amount, from the same congregations, could scarcely be expected to be met with the same success. It is, however, satisfactory to find that such large amounts are annually raised for the services of the Church, that not only the gross sum collected in the Diocese by voluntary contributions during the past year is greatly in excess of the preceding one, but that in particular, as we heard at the annual meeting of "the Church Society" last evening, the general funds at the disposal of that Society, raised by sermons and subscriptions, have increased during the past year to the amount of £245, being £669 for 1854, as compared with £424 for 1853; while the receipts amounted altogether, for all purposes, (including the Widows' and Orphans' Fund,) to £1,042; and this, notwithstanding the great scarcity of money, and the depression in all branches

of trade and commerce, (especially in the lumber-business, the great staple of this Province,) which have now been prevalent for many months.

It had been asserted by some, even of our own members, that while there was a feeling entertained that the Church possessed a source of income, such as the Clergy Reserves, however insufficient it might be for the maintenance of the Clergy, the zeal and liberality of her own congregations would never be adequately shown in her support; but that, when it was once known that she was deprived of such aid, there would be such an increased readiness to contribute, that the deficiency would be more than made good. I wish we may find such prospects realised. We must, however, remember that the secularization of the property of the Church not only affects us in the Dioceses of Quebec and Montreal, where the proceeds arising from the Reserve Fund are comparatively small, but also in Toronto, where they amounted, last year, as the share of the Church of England, to £21,805. And whatever affects the interest and prosperity of our brethren in Upper Canada, cannot but be felt by us also in the Lower Province. But independent of the loss to us of such a fund for providing for the necessities of the Church, I cannot but lament the course of action which has been taken by the Legislature, inasmuch as it affects their own character, and the credit of the Province, and the security of property, and the sanctions of legal enactments. For, whatever may be argued respecting the unsold lands, to which, however, I by no means would concede that our claim was not strictly good, yet certainly the proceeds of the funded property, which have been assigned to the Church of England, and of which she was enjoying the benefits, *were* actually in her possession, by legal right and *in fact;* and of these she has been deprived by an arbitrary act of the Legislature. And if this *was* a property given originally for her use, secured to her by solemn legislative acts and the authority of high judicial opinions—which she *had in actual use* for the maintenance of her Clergy and service of the Church, the forcible abstraction of such a property from sacred uses, and the application of it to secular purposes is certainly a sacrilegious act, against which, without wishing to keep alive any bitterness of

feeling, now that it is consummated, we must protest, and upon which no Divine blessing can be expected to rest. Not that I am in the least inclined, in consequence of the course which events have taken, to alter the opinion I previously held, respecting the propriety of conceding to the Provincial authorities the right of re-opening the question, and legislating afresh on the matter of these Reserves: for I must believe that in the present state of Canada, and after the policy which has now for some years been adopted by the Imperial Government in the administration of the affairs of this Province, it could have answered no good end, it could not have been of any eventual benefit to the Church, if an attempt had been made contrary to the avowed principles upon which Canada was now to be governed, to retain the control over such an important branch of her internal administration, by the exercise of the Imperial authority. But the question having been remitted to Canada, what did surprise me was to find such a measure for secularizing Church property, without any compensation being secured, carried through the Houses of the Legislature, not merely by the votes of those members with whom the abolition of all ecclesiastical endowments and ecclesiastical corporations has been always a great principle of their political creed,—but by votes of members who have always been maintaining the inviolability of this very property; and also of those who belong to a Church that not only sanctions endowments, but possesses them in great abundance. Should some of their associates, in this matter of secularization, hereafter quote it as a good precedent for future legislation, when applying the same measure to their rich endowments, they can have no right to complain, although they may then discover their present mistake. Should such an event ever occur, in them will be realised the truth of the words of the ancient poet:—

> "Nescia mens hominum fati sortisque futuræ,
> Et servare modum, rebus sublata secundis.
> Turno tempus erit, magno cum optaverit emptum
> Intactum Pallanta, et cum spolia ista, diemque
> Oderit."

It may seem to have happened at an unfortunate period in the history of the Church in Canada, that this secularization of our

property *within* the Province, should have been decided upon just at the time when we are beginning to experience the withdrawal of the funds heretofore so largely supplied by "the Society for the Propagation of the Gospel," for the support of the Church in these North American Dioceses. And, no doubt, when that measure was decided on by the Society, they considered this very Clergy Reserves Fund, now every year increasing in value, as one great permanent source of dependence for providing the incomes of the Clergy, in all the poorer and newly established missions. But they were also influenced by other motives. It was felt, in consequence of the readiness with which grants were made for the payment of the salaries of Clergymen, and the belief that was generally entertained by the people that such grants would furnish a sort of permanent provision for the various missions, that there was not that full measure of exertion made within the Province to render the Church self-supporting, which might justly have been expected; and that after having continued to render pecuniary assistance to the Church in Canada, with increasing liberality, since the year 1784, it was now time to prove what root she had really taken in the country—what inherent vitality she possessed for the purpose of maintaining her place in the affections of the people, and supporting herself by her own internal resources. Moreover, the increasing demands upon the funds of the Society by other and more destitute colonies for help, demanded some revision of their former scale of allowances. But, even in this withdrawal of their aid, by fixing it on a gradually decreasing scale, so that we may be able to prepare for its operation, they have testified their care and interest for these missions, which are among the earliest of any with which they have existing connections; and whatever may be our lot hereafter, yet as long as we continue to maintain the character and ministrations of the Church, we must ever acknowledge (as do the members of the Episcopal Church in the United States, with warm gratitude, to this day) that, to the fostering care and liberal support provided by "the Society for the Propagation of the Gospel," we, under God, are indebted for our existence as a branch of Christ's Holy Church, and for whatever measure of strength we possess for prosecuting our work, and pre-

serving to future ages "that good thing which has been committed" to us.

According to the engagements which the Society entered into with me on behalf of this Diocese, when I was in England, in July, 1853 (and I did my best, as you will, I am sure, well believe, to obtain as favorable an arrangement as possible,) they are to give us a grant of £3,600 sterling per annum,* which is to be apportioned for the payment of present and new missionaires, strict regard being had to the observance of good faith with all those to whom the Society is already pledged; no new engagements are to be entered into on behalf of the Society for a longer period than five years, when the grants will be subject to revision; and that, from and after the 1st of July, 1858, the said grants shall be reduced by not less than 10 per cent. In order, therefore, to be prepared to meet this reduction in 1858,—a reduction which will amount at least to £360 sterling per annum, besides any losses that may arise on the Clergy Reserves list,—it must be evident that we must leave several vacancies, as they occur in our present missions, without fresh appointments, unless much larger contributions are raised for missionary purposes within the Diocese. It is well, then, that these things should be clearly understood, that we may not be building on false foundations; and though, as I have already stated, I am fully persuaded that it is utterly impossible for the Church in this Diocese, at present to be self-supporting,—indeed, if she were at once reduced to such a strait, one-half at least of her cures must be abandoned,—yet I certainly do think that more may and ought to be done for this object than has hitherto been accomplished, and that more will be done when we have fairly placed this matter before our people, and explained the state and prospects of the Church to them, and brought into operation a well-organized system for developing their resources and energies.

Our "Incorporated Diocesan Church Society"† naturally presents us with fitting machinery for assisting us to meet these our difficulties; but, if the Society is really to be made an efficient engine, it must, notwithstanding the increase that ap-

* Note G. † Note H.

pears in its funds for the past year, meet with much greater and more general support than has hitherto been accorded to it. The whole matter, however, will really resolve itself into this simple question: Whether the members of the Church of England in this Diocese are now, indeed, in earnest in their work: do they feel it to be their duty and privilege to further the spread of the Gospel, according to that pure and reformed faith which our Church teaches: and are they willing, for God's glory, and the salvation of souls, to allow the Church to "reap of their worldly things, while she sows to them of her spiritual things?" I certainly think it very probable that some of our present missions *will* have to be abandoned as *permanent* stations for Clergymen; and perhaps it has given a wrong impression of their position, to have allowed Clergymen to occupy a settled location, with an apparent permanency given to their ministrations, approaching rather to that of a parochial character, while they still retain the name of *Missionaries*, and continue to receive the whole, or nearly the whole, of their support from Missionary Funds, raised without the Diocese. If we are to look to the permanent establishment of the Church in this Diocese, with a hope of its ever being self-supporting, I think that, for the future, it is very questionable whether, on vacancies occurring, any parish or district should be considered as entitled to the permanent and regular services of a Clergyman, until the congregation is prepared to supply a very much larger proportion of his maintenance than is now generally the case,—even if we cannot as yet require (which would be impossible, except in a few instances,) the whole to be raised within the cure. Without interfering with existing arrangements, in order to meet the case of any future vacancy that may occur (since the funds at the disposal of the Church will certainly not admit of their being filled up on the system hitherto pursued,) I would suggest that there should always be at least two travelling missionaries for the Diocese, in addition to the located Clergy, who may give occasional services in vacant cures, and visit any unprovided or detached districts;—such vacancies only to be filled up permanently according to some fixed and specified rule. And, if possible, I should wish always to have also one or two candidates for orders, or deacons during

the first year of their ministry, who might be employed under proper superintendence, in order to train and prepare them for occupying hereafter independent charges of their own. And that we might be able to carry into effect some such plan, efforts should at once be made to increase the funds of "the Church Society," so as to enable it to bear the expenses of two such travelling missionaries, and assist such deacons, or candidates for orders, in addition to the present charges on its income. And more than this, that we may be providing for the permanency of the Church's position, and effectually elicit the local efforts of the different congregations, we ought to try to raise special funds for making grants in aid of local subscriptions for the purchase of glebes and partial endowments. We found how well such a plan was beginning to work in this Diocese, when "the Society for the Propagation of the Gospel" agreed to make us an annual grant of £1000 for that purpose;* but which grant was unfortunately obliged to be discontinued. If instead of £693 a year, there could be raised, for the general fund at the disposal of "the Church Society," at least £1,200, or it might be £1,500 (with prospect of future increase as the Church gains strength, and the country advances in wealth,) we might really begin to hope that we might be able, year by year, to do something materially to help forward the Church in this Diocese. Nor are these such extravagant sums to expect even with all the other demands made for charitable and religious purposes; for, if out of the 30,000 Church people in the Diocese, but 10,000 would contribute half-a-dollar per annum (little more than two pence per month,) it would produce £1,250, and when we consider how many can and do contribute much larger sums, it might not be beyond the mark to look for £1,500, as an amount that could be obtained. And in the circumstances in which we are being placed, unless some such general and united effort be attempted, it will not be possible to make any provision for the supply of more destitute places, or the furtherance and establishing of the Church's work, even where it has already been in operation. And I certainly do think that every member of our communion, heads of families as well as

* Note I.

young people, ought to be contributors to *some* extent, however small, according to his or her means, to this *the great central Society of the Diocese;* and also that there should be some truer proportion between the subscription of the richer and poorer members; so that those, whom God has blessed with ampler worldly wealth, should not be satisfied with subscribing just the amount which constitutes a title to membership in the Society, and which is not more than, for the same purpose, is contributed also as the yearly subscription of their less prosperous neighbours. I do not forget that the present crisis is not the most favorable for asking for increased subscriptions, but I make these remarks as being of general application at all times.

But it is not only in obtaining additions to our own body of Clergy, or in raising funds for remunerating them, that we have difficulties to encounter in carrying on the work of the Church in this Diocese: we are even still more deficient in another important department, that of schools for the education of the young who are growing up all around us; and without the assistance of efficient schools, it is hoping against hope to look for much improvement in the general character of the people. Something, however, has of late been accomplished, and I hope in such a manner as to lay the foundation of much future advancement.

I will not now enter upon any enquiry into the working of the Government system for the establishment of Common Schools in Lower Canada, except so far as to observe, that up to the present time it is being very generally felt to have been most incomplete and unsatisfactory. There have been now for some years past notices given, plans talked of, money voted, and premises purchased for the establishment of Normal Schools, for the training of masters and mistresses, a point of the very first importance to be attended to. But nothing having been done towards the accomplishment of this measure, a Normal School was established in this city rather more than a year ago, in connection with the Church of England, under the superintendence of "the Montreal Committee of the Colonial Church and School Society," in which it is proposed to train masters and mistresses for our Common Schools, and which promises to be attended by a large measure of success.

But here, as in the department of candidates for orders, the difficulty occurs of obtaining a sufficient number of pupils who are willing to devote themselves to the work of education. This may in part be overcome, as some of the boys and girls who are now receiving their own education in the Normal School shall become old enough to be entered as pupil-teachers; their minds and habits having been trained, and their education completed under the immediate care and superintendence of the able and experienced master of the Training School. Something may also, perhaps, be effected by you, my brethren, in your several parishes and missions, if you will look out for any promising young people who shall seem adapted for the office of teachers; and, having directed their attention to the subject, and gained an influence over their minds, then endeavor to have them more fully trained in the Normal School, so as eventually to fit them for taking charge of your own schools, in connection with your several cures. Some teachers have been already sent out from the Training School, and assistance has also been afforded by the Committee, in several cases, towards the establishment and support of schools; all which details, together with the general operations of the Committee of "the Colonial Church and School Society," * will be made known to-morrow evening, when the General Annual Meeting of the Society will be held, and a Report of their proceedings presented.

But passing from Common Schools to those of a higher class, I must here make mention of the establishment which has been for some time carried on at St. Johns, and with marked and increasing success, of which the Rev. F. Judd was the originator, and is the present head master. This school, together with the school-buildings, on which upwards of £1000 have been already expended, the Parish of St. Johns has consented to make over to the Bishop of the Diocese in trust, for the purpose of forming a Diocesan School for the education of the children of the entire Diocese, as far as it can be made available; a portion of whom, being sons of the Clergy of the Diocese, or intended for the Ministry, are to receive their education free. The school is to be under the

* Note K.

management of a Board of Trustees, consisting of the Bishop, the Rector and Senior Church-Warden of St. Johns for the time being, and two other Clergymen and two Laymen, appointed annually by the Bishop, until such time as there shall be a Diocesan Synod in operation in the Diocese; when the nomination will be transferred to that body. I have not time to enter more into the detail of this subject at present, and indeed much yet remains to be arranged; but it does seem to afford to you, my reverend brethren, an opportunity of securing such an education for your sons, as you must, many of you, have desired to obtain for them, but in consequence of the attendant expenses, have hitherto been unable to accomplish. We may hope, in course of time, to see other schools of a similar character established in other parts of the Diocese, as our numbers and means increase; but this will supply a certain amount of present deficiency.

And this brings me to the subject of Bishop's College at Lennoxville; before speaking of which, however, more generally, I will mention, as being in connexion with what I have just been saying above, that the College Corporation, at a recent meeting, inserted an article in their statutes to the following effect:—"In order to encourage education generally in the Dioceses of Quebec and Montreal, the Corporation shall, as their means admit, assist in the establishment of Grammar and Commercial Schools, and also receive any existing schools into connection with the College, upon such terms and for such purposes as the Corporation shall from time to time determine. And with this view, one or more exhibitions at the College shall annually be given (open to all the scholars of such schools) by examination: it being provided that, at such examinations persons appointed by the College Council shall be allowed to be present, and take part in the same, and report to the College upon the general state of such schools, and the nature of the instructions given therein." Bishop's College has been for several years, as you know, incorporated by an Act of the Legislature, and twelve of the Clergy now officiating in this Diocese have been educated there, and prepared as candidates for ordination, besides those who have received cures in the Diocese of Quebec, and five who have left this Diocese since my arrival. But in addi-

tion to the Act of Incorporation, a Royal Charter was granted in the early part of last year, empowering the College to confer degrees in Divinity, Arts, Law and Medicine; and with the hope of making this privilege available, as widely as possible, the authorities of the College have been taking measures for improving its internal arrangements; and for uniting with it, as members of its body, a number of the influential Clergy and Laity of the Province.*

We cannot but feel that everywhere with us, it is as yet but a day of small things; but I have thought it might not be without use on this occasion to enter into these particulars, respecting the machinery and statistics of the Diocese; in order that we may be induced to look at it, as the several parts of one body, and endeavour to give it unity of action and more completeness of organization; that all may see what has already been provided for, and how much we still need, to carry out, even in a little measure, any general plan for the education of the children of our people, and the promotion of Christian knowledge, in connection with the Church in which we hold office as Ministers of Christ.

And here I will read to you some remarks made in the course of last year by Lord John Russell, on the subject of National Education, which, both for their own importance, as well as because they were spoken by a statesman who has always been remarkable for what we may term his liberal views on all subjects, both ecclesiastical and political, struck me as well deserving of notice.

Speaking of the plan often advocated, of drawing a distinction between secular and religious education, His Lordship goes on to say:

"I own that, to me—looking at this as a practical question—numerous difficulties rise up against the adoption of such a proposition. In the first place, I could not but be much struck with the answer of one of the boys at the examination to-day, when he was asked for what purpose the Holy Scriptures were given to mankind, and he answered, 'To be the guide of our conduct in life.' Well, now, what an imperfect—what a lame system must that be which proposes, whether by State assistance or whether by

* Note L.

voluntary efforts, to educate the great body of the people of this country, and yet leave out the knowledge of that which is to guide our conduct in life. Can any omission be more unwise? Can any omission be more fatal to the object which we have in view? Because it is not a matter upon which we can say, 'This is what you are to be taught at school; but you will be taught other things, and more important things, elsewhere.' The children who are taught any secular instruction, and who never hear of anything but arithmetic, geography, history, and reading and writing, will conclude, and most reasonably conclude, that they have received the sum and substance of that which it is most necessary they should hear. That they might attend religious instruction elsewhere is, no doubt, possible; but when you consider the time which is taken up at school, when you consider the occupation of the various ministers of religion, whether of the Established Church, or whether dissenting from that Church, you will see it is scarcely possible in practice, that in one place they should receive an adequate secular instruction, and that in another place they should find a minister of religion capable of giving them the whole of the instruction which is required for their religious welfare. Now, if that is the case, if it is so important that their conduct in life should be regulated, will you give them moral instruction apart from the Bible—apart from any religion? That again appears to me to be an equally unwise and an equally fatal course; because if those precepts of morality, if those rules for the guidance of their conduct have a Divine sanction, that Divine sanction ought to be revealed to them, and the counsel of God should not be withheld. I conclude, therefore, that even as a practical question we ought not to separate secular and religious instruction, so as to declare that secular instruction should be given in the school, and religious instruction should be sought elsewhere."

But surely *we*, my reverend brethren, must look for something even more definite than this: something more is required of us than a mere vague admission of what is here denominated *religious instruction*. It is a species of fraud and imposition, it is obtaining money under false pretences, if we proclaim the number of our scholars, and ask for money, from the public funds or from private subscriptions, to be entrusted to our exclusive mangement, in sup-

port of schools in connection with the Church of England, unless the religious instruction which we seek to impart be that, which is in accordance with her doctrines and formularies; and unless in our education of the young, our training and teaching, we are endeavoring to lay such a foundation as shall fit our pupils for becoming sound and intelligent and consistent members of that Church in after years. However advisable it may be, if our schools are well conducted and well administered, and if members of other communions shall wish to take advantage of them for their children, not to force upon *them* the distinctive teaching of the Church of England, yet this should certainly be the *exception*, while the *rule* for all our own children should be conscientiously observed. If it be not, what are we doing as Ministers of that Church? *We may attach individuals to our own persons by our attention and kindness;* but, even if this were a sufficient object for present attainment, and productive of good effects, how are we laying any foundation for attachment to the Church, as the common mother of us all? However personal influence may, for a time, seem to counteract the evil, or however it may be suppressed by other causes, *supplying our deficiency*, yet if, in any general manner, a vague system of religious teaching be adopted, as sure as time passes on, the consequences will be developed, until all the higher doctrines of our faith will be ignored, or, what are termed in this country, *Union Churches* become established, where at first any and every creed is admitted, but which soon leaves those who frequent them in possession of no creed at all. The Sunday School, which ought to be in connection with every congregation, affords, of course, a still more special means for religious training, and, besides the instruction given in the knowledge of the Bible, furnishes good opportunity, in connection with the services of the Church, which the children should be taught to attend, for explaining to them the contents and use of "the Book of Common Prayer," and teaching them those great truths touching our faith and practice, which are contained in the Catechism; thus, preparing them, according to the order of the Church, for becoming, by their own voluntary and intelligent act, confirmed members of that community, into which they have been previously received at their baptism.

In reference to the necessity and advantage of accustoming our children in their earlier years to the use of our Book of Common Prayer, and explaining to them its contents and meaning, I would mention as a fact worth noticing, that, while many professing members of our communion speak lightly of, and treat with indifference and irreverence, the liturgy with which we have been provided, as if such a guide and help for our public devotions was rather a hindrance than a blessing, many of the different religious bodies in England, who, dissenting from the Church, have hitherto rejected not only "the Book of Common Prayer," but all forms for public use, and have always been loudly proclaiming the superior excellence of their own extemporaneous exercises, have begun to acknowledge their own failure, and seem inclined to seek the aid of forms for their liturgical services. A leading minister at the Autumnal Meeting of the Congregational Union at Manchester said: "I should like to direct the attention of the brethren to the question of liturgies, and to urge upon them the necessity of greater spirituality in the devotional part of their services. In this we are very deficient. I am not going to say that liturgies would increase a spirit of devotion. I don't know, but I think if the people were brought into active employment with the service it might react upon our own feelings as ministers, and tend to reproduce a like spirit among the people." The same sentiments were shared by many others then present, as well as by members of other dissenting communions expressed at various times. *

It is, however, argued by some who fully admit the principle of such liturgical services, that our "Book of Common Prayer," needs some revision, both as to its arrangements, and the length of the services, and in some particulars, as to its doctrinal statements. As to this, independent of any conclusions we may arrive at on other and higher grounds, it is no small satisfaction to know that, when "the Book of Common Prayer" was subjected to a revision in the United States, under no very favorable circumstances, in days of reform and revolution, at a crisis when the traditions of the Church of England were not likely to be most influential, that at such a time, it received such very small alterations

* Note M.

in material points; and that it continues, with our own, to bear united, but independent testimony, for all the great essential doctrines of the Catholic faith; and, not least, on the subject of the Sacraments and the ministry of the Church. That the services and ministrations of the Church may, by certain arrangements, be better adapted to present circumstances; and particularly, as bearing upon the labors of missionaries with unformed congregations, or when preaching to the heathen, is a subject fairly open for consideration; and has been brought, simultaneously but without previous concert, both before the Houses of Convocation in England, and the House of Bishops in the United States, at their last sittings; and very important and able Reports have been presented, containing many and various suggestions and inquiries, which are still being followed up, and will undergo still further careful investigation.

Any mere alteration, however, or adaptation of services, by whatever authority it may be made, will not meet the necessities of our case; beside this, and over and above any pecuniary assistance which we can obtain towards the support of our Clergy or our schools, we require, what I trust we shall not much longer be waiting for, I mean the organization of regular Diocesan Synods. We have already on two different occasions had this subject brought under the consideration of the Diocese. The matter has also been amply discussed in other Colonial Dioceses, and both in Parliament and at Conferences of the Bishops in England. The question is becoming better understood, and our increasing difficulties, in the absence of any system of Ecclesiastical law, more generally acknowledged. I have been informed, and indeed Lord John Russell intimated as much himself last year, that it is expected the Government will bring in again, some such declaratory act respecting the Colonial Church, as was passed in the House of Lords last summer. It is, however, the opinion of many eminent lawyers, that no such act is really requisite; though, if any doubts do exist, it would be more satisfactory to have them removed. But, whatever may be the course pursued by the Imperial Parliament in the ensuing session, I shall hope, by God's permission, to invite you all to meet once more, with the Lay Delegates from your

several cures, in the course of next autumn, when I trust nothing will prevent our commencing the organization of a regular Diocesan Synod. The Dioceses of Toronto and Nova Scotia have already entered upon the task; and we shall, no doubt, be able to obtain much useful information from the accounts of their proceedings.

But if this most important object is to be obtained, and if, when obtained, it is successfully to be worked out in its permanent operations, as an institution of the Church; and if, in any of those other points to which I have alluded, we are to hope that we may look for the better administration of our ecclesiastical system, or the advancement of true religion, or even for the strengthening the things that remain, it must be, my reverend brethren, by God's grace and blessing, through your faithful and combined assistance, your earnest self-denying zeal as "Ministers of Christ, and Stewards of the Mysteries of God." On a former occasion I entered more minutely into some considerations of the difficulties of your position, arising out of the state of the Church as now existing in this country, and the nature of the population; and I then reminded you of the duties incumbent on you, and the manner in which you should endeavor to fulfil them. The increased experience of the last three years has not lessened my sense of those difficulties; while it has more strongly impressed upon me, how hopeless it is to look for any good fruits of your ministry, unless you are yourselves aiming to live up to your calling. Consistency and earnestness in your own lives will, in the end, prove far more influential, than any mere popular gifts; and, if your own lives are sanctified by prayer, and guided by the Word of God, and so blessed by His Spirit, a precious unction will assuredly be poured upon those over whom you are placed, through the work of your ministry among them.

Much good may always, no doubt, be hoped for, through the public preaching of the Word; and this means is to be specially looked to, when you labor amongst a mixed population, many of whom have never yet been brought into any covenant relation with God, and are still, too often, both in understanding and in state, in the condition of heathens. Much carefulness is neces-

sary, in order that, when preaching the Word, you may not deliver an ineffectual message, and miss an opportunity, through any fault or neglect of your own; and I think that you may, not without profit, attend to the remarks made by one who, though not a member of the Church of England, was yet a person of considerable zeal and talent; and who, after the experience of fifty years, has left on record the following advice:

"I early preached in villages, and never discontinued the practice as long as I was able and had opportunity. I ought, therefore, to know, from much experience, what is required in such services. I never went to them unprepared. It appeared to me strange that any could suppose that less care and labour are necessary in preparation, as those we address are less disciplined and qualified to receive instruction. I always peculiarly studied for these occasions, only my study was *how to be intelligible and interesting*. The minds of the rustics are not inaccessible; but you must take the trouble to find the avenues to them. There are modes of making them look eagerly, and hang upon the preacher's lips; and the preacher who secures *their* attention, whatever some think, has the honour of resembling Him of whom it was said—'the common people heard him gladly.'

"Persons of education may be approached through mere intellect, but the poor generally are like women, whose heads are in their hearts. They are like poets who feel before they think. Application with them is an effect rather than a cause. They attend not to feel, but must be made to feel in order to attend.

"Nothing that requires a lengthened connection of argumentation will succeed with ordinary hearers. They are not accustomed to unbroken trains of thought or discussion. For them, if the preacher be wise, he will find out acceptable words: the words of the wise are as goads and nails. The mass are not mathematical; they are not logical. The deep and the subtle in reasoning will commonly escape them. Yet there is often in them largely the principle of common sense, and they are capable of taking in even a profound proof or argument, if it be despatched with brevity and plainness. It is also very advantageous, if not necessary, in their case, to attach to the proof or argument

some fact or image, not in evidence (for metaphors prove nothing,) but in illustration. Thus a kind of handle is given to the subject, by which they are enabled to lay hold of and carry away what would else be too large or unfit for their grasp."

I wish we might all be able so to adapt our preaching to the state and condition of our congregations; and in the course of such preaching faithfully to expound the Word of God; and teach our people what things, as members of Christ's Holy Church, "they ought to know and believe to their soul's health;" teaching those who have been baptised, "that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us, so should all we, who are baptised, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." And, while we thus appeal to *them*, as under a special bond and covenant, calling also upon all those who are as yet without the covenant, to "repent and be baptised every one of them, in the name of Jesus Christ, for the remission of sins; and they shall receive the gift of the Holy Ghost." Proceeding, I say, thus, according to the example of the Apostles, and the instruction of our Church, and teaching also the duty and privilege of prayer, and the promised gift of Christ to all the faithful in the Lord's Supper, for the strengthening and refreshing of their souls: teaching that the religion of Christ is not a vague unmeaning sentiment, or matter of abstract belief, but a rule of life and provision of grace, through special ordinances, which he has commanded and authorized his ministers to enforce and administer in his name, and through the power of his presence, even unto the end of the world.

And, in conclusion, my brethren, let us be mindful to pray for one another, and "to bear one another's burdens, that so we may fulfil the law of Christ." Let us, as far as possible, seek to live together, and work together, as members of one household of faith; and where there may seem to be differences, or even where they really do exist, between any of those who serve in the same ministry, let us not be hasty to judge or think ill one of another,

but rather be forbearing in love. In some things we may be misinformed, or we may misapprehend a brother, or we may often, and that without any compromise of principle, by more openness and freedom of intercourse, find our differences removed or explained. But even if you cannot all be perfectly agreed in every construction to be put on the formularies or rules of the Church, at least let us be guided by the same spirit, that spirit of charity, "without which all our doings are nothing worth." And may "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will; working in you that which is well pleasing in His sight, through Jesus Christ, to Whom be glory for ever and ever.—Amen."

APPENDIX.

NOTE A. p. 7.

The whole population of that portion of Lower Canada, or Canada East, which is comprised in the Diocese of Montreal, as given in the last Census of 1851, amounted to 472,405; of these 385,787 are returned as Roman Catholics; while 349,287 are of French origin, all of whom, with a very small exception, are Roman Catholics, and a very large proportion of them speak only the French language.

NOTE B. p. 8.

According to the returns published in "the Church Almanac," for 1854, the proportion of Communicants in "the Protestant Episcopal Church," in the United States, to the population in the different Dioceses, is as follows:

Maine,	one out of every		620	souls.
New Hampshire,	"	"	534	"
Vermont, not known,				
Massachusetts,	"	"	175	"
Rhode Island,	"	"	66	"
Connecticut,	"	"	36	"
New York,	"	"	88	"
Western New York,	"	"	182	"
New Jersey,	"	"	140	"
Pennsylvania,	"	"	183	"
Delaware,	"	"	140	"
Maryland,	"	"	89	"
Virginia,	"	"	260	"
North Carolina,	"	"	488	"
South Carolina,	"	"	139	"
Ohio,	"	"	440	"
Georgia,	"	"	783	"
Kentucky,	"	"	861	"
Tennessee,	"	"	1362	"
Mississippi,	"	"	1036	"
Louisiana,	"	"	447	"
Michigan,	"	"	299	"
Alabama,	"	"	643	"
Illinois,	"	"	637	"
Florida,	"	"	247	"

Indiana,.....one out of every 1182 souls.
Missouri,..... " " 886 "
Texas,..... " " 585 "
Wisconsin, no report.

Note C. p. 9.

The following statement appeared in a recent number of the New York "Church Journal:"

MINISTRY OF THE CHURCH.

The Rev. G. H. Clark, of Savannah, Ga., says the *Calendar*, in a late sermon, makes the following statements as to the supply of Ministers in the Episcopal Church:—

"In the reports of the General Convention of 1850, Virginia returned one hundred and seventeen Clergymen; in the Convention of 1853, she returned one hundred and seven, showing a loss of ten; and I remember that the Bishop of Virginia said, about a year ago, there were between twenty and thirty vacant churches and missionary stations in his Diocese. In the General Convention of 1850, North Carolina returned thirty-nine Clergymen; in 1853, she returned but thirty-six. In the Convention of 1850, South Carolina sixty-eight, Clergymen; in 1853, there appears no increase. Georgia returned in 1850, twenty-seven; in 1853, she returned but twenty-seven, though the State in these three years was highly prosperous, constantly increasing in her resources and her population. Florida returned eight Clergymen in 1850; she returned eight in 1853. Alabama returned twenty-four in 1850; she returned twenty-three in 1853. Louisiana returned twenty-five in 1850; she returned but twenty-two in 1853. Tennessee reported nineteen in 1850; she reported eighteen in 1853. Kentucky reported thirty-one in 1850; and thirty in 1853. Ohio reported seventy-two in 1850; she reported seventy in 1853. Some States have gained in these three years. New York alone has swallowed up twenty-eight of the eighty-five new Clergymen—one-third of the whole number; a whole year's supply. Massachusetts secured ten; Pennsylvania ten; New Jersey eight; New Hampshire, Vermont, Rhode Island, Connecticut, Delaware, Maryland, two; leaving nineteen of the eighty-five to be appropriated to the greatest missionary country which the world has seen since St. Paul and his fellow-laborers went out over the Roman Empire; seventeen Clergymen in three years, for a country that runs up its population four or five millions every ten years—a country which embraces, beside others, the vast territories of Texas, Iowa, Oregon, Minnesota and California; where Romanism and Mormonism, and Infidelity and Speculation are doing their work, doing it rapidly, doing it, we fear, permanently; a country which, with its wealth, and its energy, and its resources, will soon look down on the narrow region between the Atlantic and the Alleghanies, and hold at her disposal in a very great degree the destinies of the Christian and the heathen world."

NOTE D.—p. 10.

DIOCESE OF MONTREAL,

(Established in 1850, containing 56,258 square miles.)

BISHOP.

Right Rev. Francis Fulford, D. D., Residence See House, Montreal.

CLERGY.

Cathedral—Dean, Very Rev. J. Bethune, D. D.; Senior Canon, Ven. Archdeacon Lower, M. A.; Junior Canon, Rev. S. Gilson, M. A.; Honorary Canons, Rev. James Reid, Rev. M. Townsend, Rev. W. T. Leach, D. C. L., Rev. C. Bancroft, M. A.
Archdeacon of Montreal—Ven. H. M. Lower, M. A.
Bishop's Chaplains—Venerable Archdeacon Lower, M. A., Rev. J. Scott, M. A.
Bishop's Secretary—Rev. Canon Gilson, M. A.
Rev. Canon Leach, D. C. L.; Rev. W. B. Bond, Assistant Minister, St. George's Church.
Rev. A. D. Campbell, Trinity Church.
" J. Ellegood, B. A., St. Stephen's Church.
" Canon Gilson, M. A., St. Luke's Church.
" E. J. Rogers, Military Chaplain.
" Wm. Abbott, Rector, St. Andrews.
" W. Anderson, Rector, Sorel.
" J. A. McLeod, Christieville.
" C. Bancroft, M. A., Rector, St. Johns.
" I. P. White, Rector, Chambly.
" A. H. Whitten, Shefford and Waterloo.
" T. A. Young, St. Martin's and St. Thérèse.
" R. Cornwall, Mascouche and Terrebonne.
" E. Duvernet, B. A., Henryville.
" J. Flanagan, Lachine.
" C. Forest, Grenville and Chatham.
" J. Fulton, Russeltown and Manningville.
" D. Gavin, Sabrevois.
" J. Griffin, Gore.
" W. Merrick, B. A., Berthier.
" J. Johnson, Aylmer and Hull.
" J. Jones, Bedford.
" Wm. Jones, Farnham and St. Brigide.
" D. Lindsay, Frost Village.
" A. D. Lockhart, New Glasgow and Kilkenny.
" R. Lonsdell, Laprairie.
" Thomas Machin, Granby.
" C. Morice, Lacolle,
" W. Morris, Buckingham.
" J. Mountain, B. A., Coteau du Lac.
" F. S. Neve, Huntingdon.
" G. de Courcy O'Grady, B. A., Hemmingford.
" J. Pyke, Vaudreuil.
" J. Reid, Rector, Frelighsburgh.
" F. Robinson, Abbotsford and Rougemont.
" C. Rollit, Rawdon and Kildare.
" J. Constantine, Stanbridge East.
" J. Scott, M. A., Rector, Dunham.

City of Montreal.

Rev. R. Lindsay, Brome.
" J. E. Judd, L'Acadie.
" G. Slack, Milton.
" M. Townsend, Rector, Clarenceville.
" R. Whitwell, Rector, Phillipsburgh.
" W. Brethour, B. A., Durham.
" E. G. Sutton, Edwardstown.
" John Davidson, Cowansville and Churchville.
" A. F. Wetherall, Stukeley.
" J. S. Sykes, Clarendon.
" J. Godden, St. Hyacinthe and Upton.
" H. Montgomery, Sutton.
" P. S. Williams, River David and parts adjacent to Sorel.

Note E. p. 11.

The erection of St. Luke's church in the Quebec Suburbs, one of the poorest districts in the city, was commenced soon after the great fire of July 9th 1852, when the building previously used for the service of the Church of England, and which had been lent for that purpose, by Mr. Thomas Molson, was burnt down. The expences incurred up to the date of opening it for Divine Service were rather more than £2,500 : of this sum, besides the site which was given and may be estimated at £300, £1260 have been raised in the City of Montreal, £330 in the United States and Upper Canada, and about £700 in England, including £100 sterling from "the Society for Promoting Christian Knowledge." £33 13s. 6d. were collected after the service on the day it was opened, leaving about £220 still to be provided for. The church will accommodate between 300 and 400 persons. It is built of stone, in the early English style, and the roof which is steep, with beams and wood-work open in the interior, is covered with slate taken from the Kingsey Quarries. The windows are lancet shaped, with a triplet window of stained glass, in the Chancel. The whole is very plain and unpretending, and not free from architectural defects; but it is an improvement upon previous attempts, and may encourage us to hope that, on some future occasion, and with more abundant means, further success may be achieved.

Note F. p. 11.

Of a secondary character, few means for extending the influence and benefits of the Clergyman's teaching, especially amongst his scattered flock in the country missions, will be found more effective than good Parochial Lending Libraries. The variety and quantity of pernicious publications that are disseminated at a cheap rate throughout the Townships are producing serious evils, and the natural way to meet it is by furnishing the antidote in the shape of books of a good sound religious character, well selected histories, biographies, scientific works, and general literature, suited to all capacities and ages, and easily attainable; so that being accustomed to healthier diet and able to obtain it, the mind may reject that which is unsound and unwholesome. The system of sending round a colporteur with Bibles, Prayer Books, as well as works of a miscellaneous character, has been

commenced in some Missions. The Diocesan Library in the City of Montreal has received considerable additions during the past year, both by donations and by purchases made; and contains now over 1600 volumes, many of them really valuable works: the commencement, it is to be hoped, of what will be hereafter an important institution in the Diocese.

NOTE G. p. 16.

At a General Meeting of the Society for the Propagation of the Gospel, held Friday, June 17th, 1853,

His Grace, the Archbishop of Canterbury, in the Chair:

It was Resolved,

That in accordance with the principles laid down by the Finance Committee, June 19th, 1852, and with the full consent and approval of the Bishop of Montreal, the following Resolutions be adopted.

I. That, in order to place the expenditure of the Society in the Diocese of Montreal upon a more definite footing, from and after the 1st of July next ensuing, the sum of £3,600 be granted annually for the payment of Missionaries in that Diocese, until the 1st of July, 1858.

II. That from and after the 1st of July, 1858, the said grant shall be reduced by not less than ten per cent.

III. That the local Treasurer of the Society P. G. F. P. in Montreal be authorized to draw on the Treasurers of the Parent Society for the above sum by equal quartely bills on the 1st of October, January, April, and July, such bills having previously received the signature of the Bishop.

IV. That the Bishop with the advice of the Lay Committee of the Incorporated Church Society of the Diocese, shall apportion the above grant for the payment of present and new Missionaries; strict regard being had to the observance of good faith with all those to whom the Society is already pledged.

V. That in the month of January in each year the local Treasurer of the Society P. G. F. P. shall return to the Secretary for the information of the Parent Society, the names of all Missionaries who shall have received any portion of such grant during the previous year, with the amount of their respective allowances, and shall also furnish an abstract of all monies received and paid by him, with the amount, if any, of the balance remaining in his hands over and above the expenditure.

NOTE H. p. 16.

CONSTITUTION OF THE CHURCH SOCIETY OF THE DIOCESE OF MONTREAL.

INCORPORATED BY THE STATUTE OF CANADA, 14 AND 15 VICTORIA, CAP. 171, FOR PROMOTING THE FOLLOWING OBJECTS, VIZ:—

1st.—The encouragement and support of Missionaries and Clergymen of the United Church of England and Ireland, within the Diocese of Montreal, including the creation of funds towards the augmentation of the stipends of

poor Clergymen, and towards making a provision for those who may be incapacitated by age or infirmity, and for Widows and Orphans of the Clergy of the said Church in the said Diocese.

2nd.—The encouragement of Education, and the support of Day and Sunday Schools in the said Diocese, in conformity with the principles of the said Church.

3rd.—Granting assistance, where it may be necessary, to those who may be preparing for the Ministry of the Gospel, in the said Church within the said Diocese.

4th.—Circulating in the said Diocese the Holy Scriptures, and such publications as have the sanction of the Church, viz:—Prayer Books, Homilies, Catechisms, Collects, and Canons, with the addition of Books and Tracts circulated by the Society for P. C. K. in London.

5th.—Obtaining and granting aid towards the erection, endowment and maintenance of churches according to the establishment of the said Church in the said Diocese, the erection, and maintenance of parsonage-houses, the setting apart of burial grounds and church-yards, the endowment and support of parsonages and rectories according to the said establishment, and the management of all matters relating to such endowments.

His Excellency the Governor General, if a member of the Church of England, shall be requested to become the Patron of the Society.

The Lord Bishop of the Diocese of Montreal, shall be the President of the Society, and shall be "*ex-officio*," Chairman of all meetings of the Society, and of all Committees thereof, at which he may be present. The Vice-Presidents shall consist of such Chairmen of the different District Associations of the Society, as are hereinafter provided for, and such others as shall be nominated at the General Annual Meeting of the Society, from among its members.

NOTE I. p. 18.

In the year 1851 "the Society for the Propagation of the Gospel" consented, in answer to an application made by me, to give an annual grant, not exceeding £1000 sterling, for the purpose of assisting in providing glebes and endowments for the several parishes and missions in this Diocese. No one parish or mission to receive more than £150 out of such grants, and only upon condition of raising as much by local subscriptions as was given by the Society. This plan was only just becoming generally known, and about to be acted upon, when in consequence of the many other claims on its funds, and similar applications from other Dioceses, which it was not able to meet, the Society felt obliged to withdraw the grant, subject only to such payments as had been already pledged to any parishes or missions, in consequence of compliance with the conditions proposed. Under this temporary stimulus, great exertions were made to obtain the benefit of the grant during the first year by a few Clergymen and their congregations: and the sum of £644 2s. 6d. sterling, was received from the Society, in addition to the like

amount subscribed by the people here, towards endowments and glebes in six missions. What might not be effected if we were in a position to continue the same course with the same aid for the next ten years?

NOTE K. p. 20.

"The Colonial Church and School Society," which had, under its former organization, long carried on its operations in Canada, and had at one time supported upwards of seventy schools here, made application to me soon after I came out to Montreal, to give my sanction to its work in this Diocese, and take the office of President of "the Montreal Corresponding Committee." Having reason to be much dissatisfied with the conduct of one of their agents who came out here, and, still more, in consequence of my disapproval of some of their rules which I considered as interfering improperly with ecclesiastical order and arrangement in the Church, I was obliged to refuse my consent. After some correspondence on the subject, the Society agreed amongst other articles for the purpose of removing my objection, "that no catechists or schoolmasters shall be employed within the local limits of any Clergyman's charge without his consent,"—and that any Scripture reader maintained by them, in the City of Montreal, shall not visit in any District unless by permissiou of the Clergyman; and when visiting "he shall strive to get all to attend Church and Sunday School, bringing them under the notice of, and into connection with the Clergyman of the District, particularly in cases of sickness." Upon these terms I accepted the office of President of the Committee, and have since continued to act with them.

NOTE L. p. 22.

Bishop's College, Lennoxville, situated on the boundary of the two Dioceses of Quebec and Montreal, having been founded, principally through the exertions of the present Bishop of Quebec, was incorporated by an Act of the Provincial Legislature in 1843; and received a Royal Charter constituting it a University, and empowering it to confer Degrees in Divinity, Arts, Law and Medicine, in 1854. The Bishop of Quebec is President of the Corporation, and the Bishop of Montreal is Vice-President; and they are joint Visitors. There are at present thirteen students in residence, almost all of whom are candidates for orders; but since the Charter has been granted arrangements are in progress for making the College more extensively available for the general education of the Province.

NOTE M. p. 25.

In addition to what I have stated in the body of my Charge, I think the following extract from "the New York Church Journal" is not without interest:

REASONS FOR A LITURGY.—We find the following, from the pen of a Unitarian Congregationalist, in the *Christian Inquirer*. The writer is giving his reasons for a Liturgy, and for wishing to see it adopted by the Unitarians:—

1st. By the laws of our nature, associated thoughts gradually cluster about every subject of periodical attention, and accordingly an appointed form of prayer becomes, to those who faithfully use it, richly suggestive.

2nd. A Liturgy, if *once* touching and impressive, is *always* so—nay, it borrows increased interest from antiquity. But the mind of the minister is, from indisposition, trouble, or some other cause, liable to be unfitted for duly leading the devotions of the sanctuary in accordance with Congregational usages. And, it must be added, that Clergymen who are in all respects highly gifted, not unfrequently, when praying, give utterance to ideas not by any means favorable to the mental unison which should exist between themselves and their fellow worshippers.

3d. Man and humanity remain from age to age intrinsically the same. Hence a fixed form of prayer is appropriate to our condition, and solemn from the universality of its nature.

4th. The gift of prayer depends upon a religious genius which is not often imparted. A good Liturgy crystalizes and preserves for the light and comfort of successive generations the best devotional thoughts of good men.

5th. An impressive Liturgy renders the services of the sanctuary highly useful, although the preaching may be unacceptable.

P. S.—While the foregoing pages were passing through the press, I saw the following opinion, bearing the signature of four eminent lawyers, including that of the present Solicitor General, who had charge of the Colonial Church Bill, in the House of Commons, last year. I am not aware that there is any reason why Montreal or Quebec may not be substituted for Adelaide.

"We have great pleasure in giving publicity to the following important opinion upon the legality of Diocesan Synods :—

"We are of opinion that the Act of Submission (25 Hen. VIII c. 19) does not extend to prohibit or render illegal the holding of Diocesan Synods within the Diocese of Adelaide.

"(Signed,) RICHARD BETHELL,
FITZROY KELLY,
JOSEPH NAPIER,
A. J. STEPHENS.

"Lincoln's-inn, Dec. 1, 1854."